

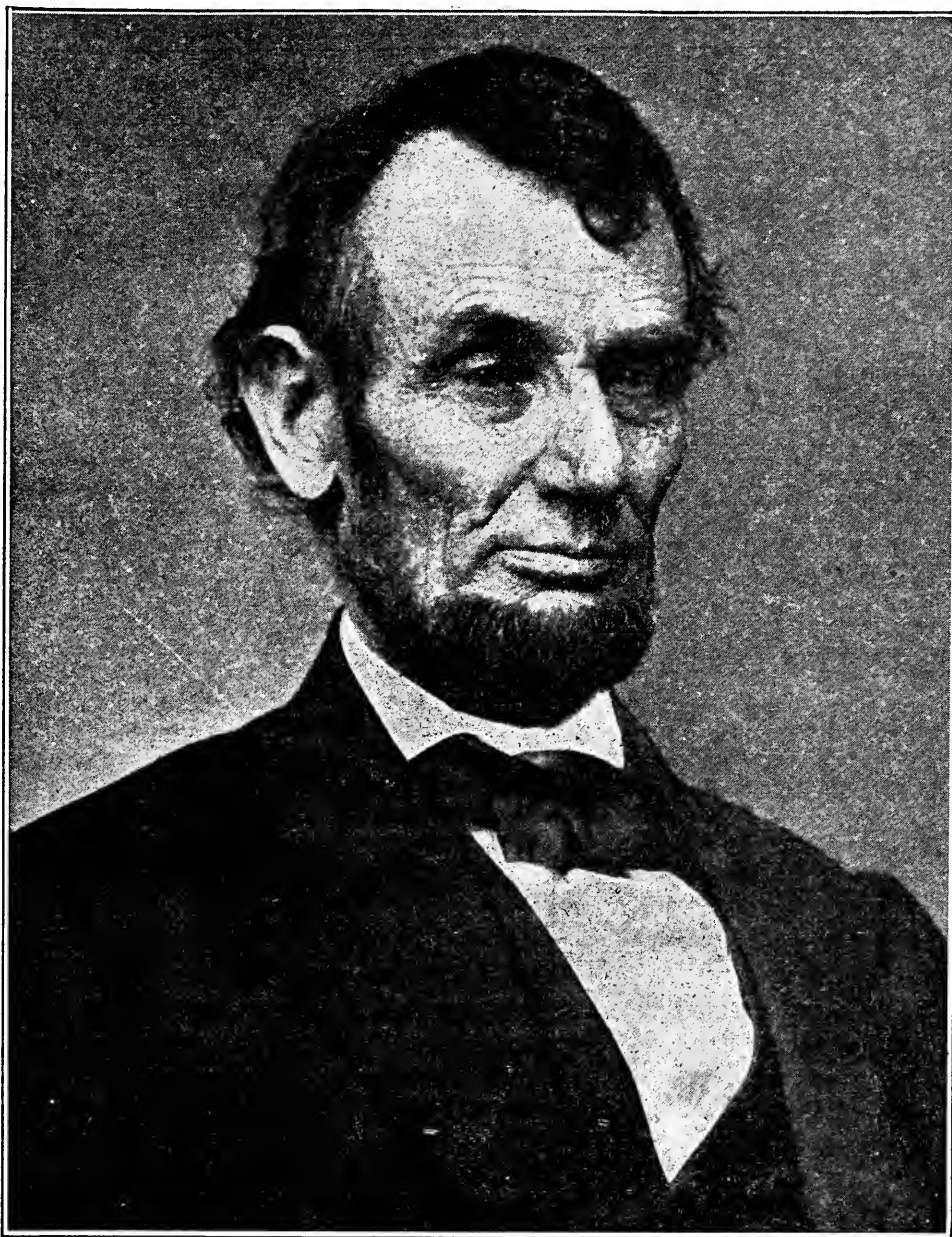
1907.

Thou shalt go before the face of the Lord to make ready his ways; to shine upon them that sit in darkness and the shadow of death; to guide our feet in the ways of peace.

The New Emancipation

A Service for the Fortieth Anniversary of the Freedmen's Aid and Southern Education Society

PREPARED BY THE REV. DAN B. BRUMMIT



"Standing like a tower, Our children shall behold his fame,
The kindly, earnest, brave, far-seeing man, Sagacious, patient, dreading praise, not blame,
New birth of our new soil, the first American."

Hymn and Responsive Reading



NATIONAL HYMN

GEORGE W. WARREN.

ff *3* *1* *1* *1*

Trumpets, before each verse. 1. God of our fa - thers, whose al-migh - ty hand

Leads forth in beau - ty all the star - ry band Of shin - ing worlds in

splendor through the skies, Our grate - ful songs be - fore Thy throne a - rise. A - men.

2 Thy love divine hath led us in the past,
In this free land by Thee our lot is cast;
Be Thou our ruler, guardian, guide, and stay,
Thy word our law, Thy paths our chosen way.

3 Refresh Thy people on their toilsome way,
Lead us from night to never-ending day;
Fill all our lives with love and grace divine,
And glory, laud, and praise be ever Thine.

DANIEL C. ROBERTS.

Or, AMERICA, No. 702 New Hymnal—1089 Old Hymnal.

Leader—A new commandment give I unto you, that ye love one another, as I have loved you, that ye also love one another.

Congregation—*Let us not love in word, neither in tongue, but in deed and in truth.*

L.—Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

C.—*Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me.*

L.—Cast thy bread upon the waters, for thou shalt find it after many days.

C.—*Do good and lend, hoping for nothing again, and your reward shall be great, and ye shall be the children of the Highest.*

L.—Is it such a fast that I have chosen? a day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Will they call this a fast, and an acceptable day to the Lord?

C.—*Is not this the fast that I have chosen? to loose the bonds of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?*

L.—Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou not hide thyself from thine own flesh?

C.—*And if thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noonday.*

The New Emancipation

I.—The Old and the New

[A statement to be read by the Pastor.]

LINCOLN AND EMANCIPATION. These two words will be inseparably linked as long as the Nation endures. Abraham Lincoln, whose birthday we celebrate to-day, was great in many ways. But his supreme place in the heart of the American people is secure because of two facts: *He saved the Union; he freed the slave.*

It is not mere sentiment that associates the name of Lincoln with the work of the **Freedmen's Aid and Southern Education Society of the Methodist Episcopal Church**. In a most intimate and important sense, *this Society is continuing Lincoln's work.*

He gave his whole being to the task of saving the South from the ruin which would have come in the wake of a disrupted Union. This Society is doing its utmost to preserve the South from the desolation that lies in wait for a depressed, a degraded, and a divided people.

Lincoln, for the Union's sake, freed the slaves from physical bondage. This Society, for the sake of the Nation and the world, seeks to make free the sons of the slave, and the sons of the loyal American Highlanders, from which stock Lincoln himself sprang, from the bondage of ignorance and despair.

Without the Emancipation which Lincoln secured for the Negro and the Nation, this Society could never have begun its work; without such work for freedom and the larger life, the earlier Emancipation would have become by this time a mockery and a curse, for

He is a freeman whom the truth makes free,
And all are slaves beside.

Lincoln's work prepared the way for all the work which, through forty years, has been so nobly done. And if the greater gain of Lincoln's life and death is not to be lost, this work of Christian education must be continued and re-enforced until the black man and the white man of the South shall come to their final and complete emancipation—the freedom of the skilled hand, the trained mind, the unshackled soul, and the enlightened Christian commonwealth.

A Fortieth Anniversary Catechism

NOTE.—This is intended for use as a Responsive Exercise, the *congregation* reading the questions. The answers in the sections, "The Field," "The Task," and "The Gains and Needs," may be read by members of the *Quarterly Conference Committee*, or other persons appointed by the pastor, each person reading the answers of one section.

II.—The Field

Congregation—What is the extent and population of the field in which the Freedmen's Aid and Southern Education Society does its work?

Response.—It includes sixteen States of the South, with a population, in 1900, of 25,969,838; probably thirty millions to-day. Six years ago the black population was 7,941,817; now it is nine millions and more. The work of the Society touches every part of this vast and populous empire, from Maryland to Texas, from Missouri to Florida.

C.—What is the special problem of chief importance in this section?

R.—Not the race problem, but a problem much deeper, out of which the race problem largely springs; the problem of ignorance—ignorance of hand and head and soul, and that means poverty, narrow-mindedness, and spiritual stagnation.

C.—Is there more of this ignorance in the South than in the rest of the country?

R.—There is, indeed. The test generally accepted is the amount of illiteracy. Nebraska has less than one in a hundred of its native white population unable to read and write; Rhode Island has less than two; while the South, as a whole, has eleven, and some sections of it have seventeen to twenty. Among the colored population, the proportions are even more startling. In the sixteen States where the Society is at work more than forty-seven Negroes in every hundred lack the two simplest marks of true citizenship—the ability to read and write.

C.—But do not these facts mean that the people of the South are willing to remain ignorant?

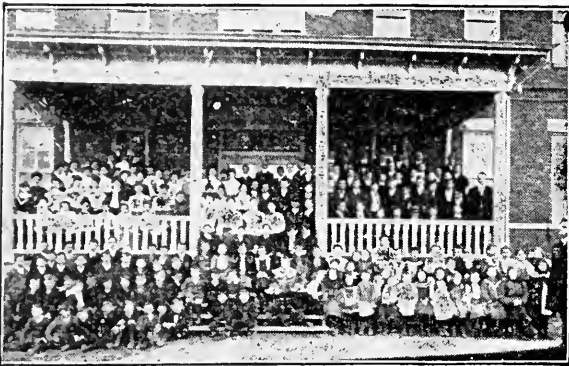
R.—Not at all. The South is poor; two-thirds of its people live outside the cities. Its poverty hampers. The country schools need longer terms, with more and better teachers. The average school year is less than three months. About five cents per day per pupil is available for teaching. The country churches and schools, white and black, need better preachers and teachers. These needs call for large educational advantages; the public school funds of the South are miserably insufficient. In many cases, school funds are distributed with strange inequality, the neediest getting the least. Without trained teachers from our schools, even these meager appropriations are largely wasted.

C.—What special danger is there in the existence of an ignorant element in the population?

R.—The great danger that is always present where ignorant and degraded classes are in close association with those who have had superior training. There is practically no illiteracy among English-speaking Americans nowadays, except in the South. To be content with such a condition is to make the South a drag on the Nation, a belated and discouraged land, a ready prey to demagogues and charlatans. This imperils republican institutions.



Rural School Among our American Highlanders, Taught by Student of One of Our Academies.

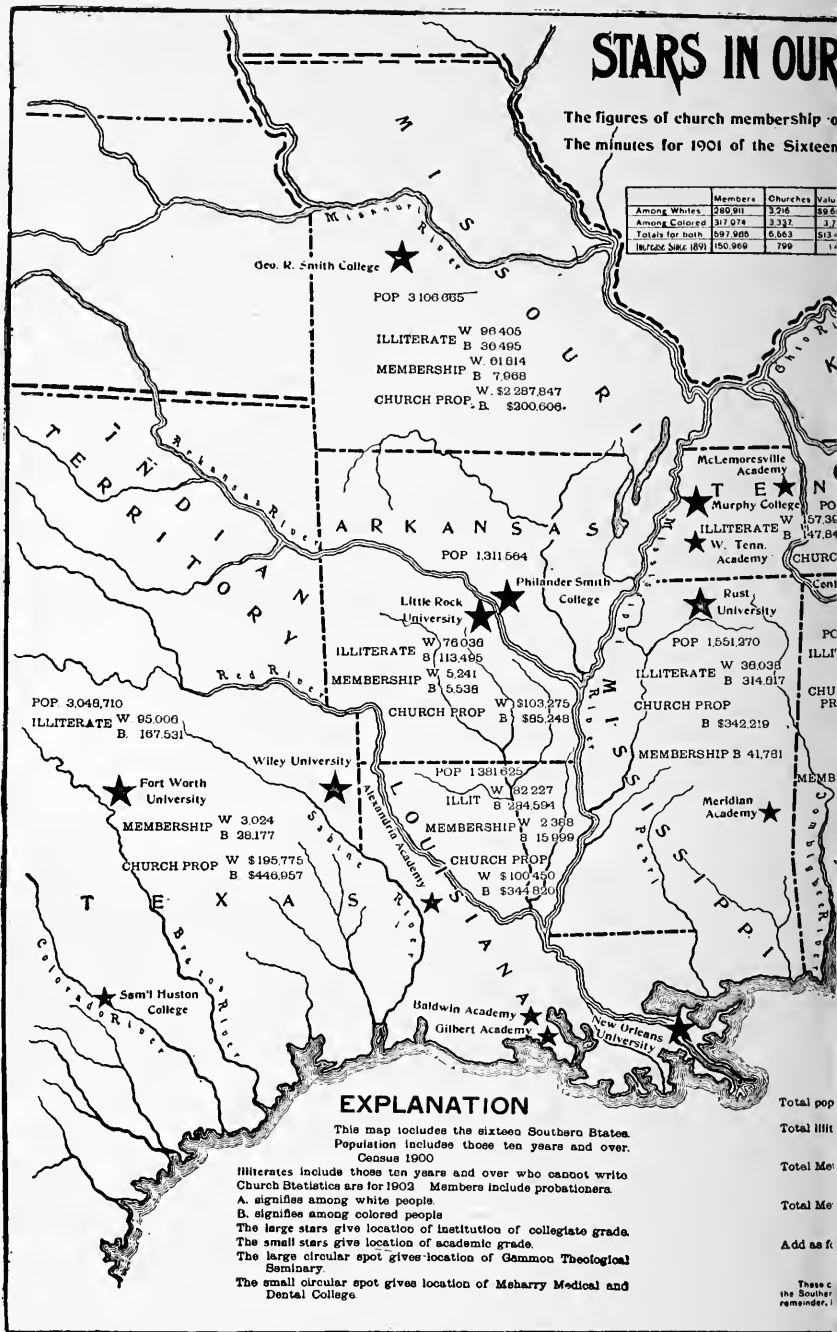


Group of Students In One of Our Schools in the Mountains of East Tennessee.



Student Group, Showing Character and Capacity of Our American Highlanders.

Centers of Christian Influence, they stand for guidance, hope, and



Students Enrolled 1904-05.	
F. A. & S. E. Society	11560
Northwestern University	3868
Syracuse University	3731
Boston University	1162
Woman's College of Baltimore	} 1162
Wesleyan University	
Dickinson College	
Available Funds per Student.	
F. A. & S. E. Society	\$40
Northwestern University	\$202
Syracuse University	} \$211
Boston University	
Woman's College of Baltimore	} \$323
Wesleyan University	
Dickinson College	

The Society's Students and Available Funds, Compared with other Methodist Educational Institutions.

SIGNIFICANT FACTS

Industrial Training was given to 2,963 students last year. Every School is a Center of Religious Influence and revival power. There were 428 conversions last year.

The Methodist Episcopal Church has 600,000 members in the territory who depend on the living product of the schools for preachers, teachers, and Christian leaders.

Three Million Methodists gave last year, in the regular Church collections, \$125,953.00 for this work. Some eleven thousand students in these schools gave in the same year for tuition and room-rent, \$89,680.00 besides \$63,443.00 for board. This shows the growth in the spirit of self-help.

The Negro is Not Dying Out in the United States; he can never be turned out, or fenced in, or killed off; he must be helped up! That is what our twenty-three colored schools are for.

The White Highlander is American to the finger-tips. He is of Lincoln blood; and, as Lincoln showed, he has infinite capacity for development. Give him his chance—earn it!

Keep these stars shining by your generosity and the Sun of Righteousness

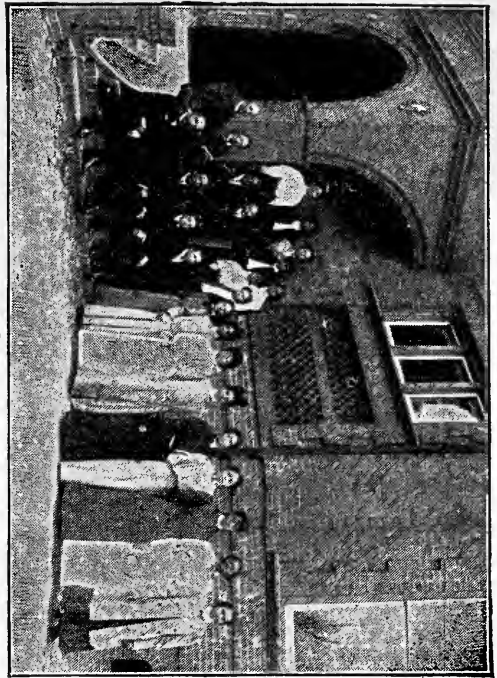
for righteousness, for peace. Our Schools give
 vation to millions.

SOUTHERN FIRMAMENT

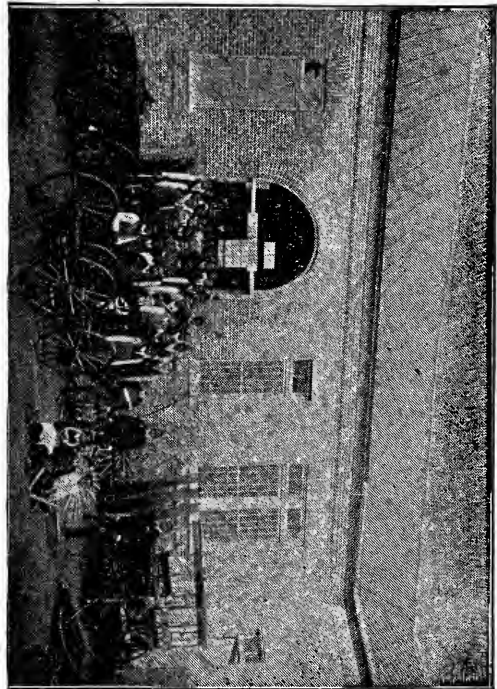
in the various states are for 1900-1.
 States gives the following Summaries.



Twenty-four graduates, Now Teachers in Claflin University.



Group of Students—Slater Manual Training and Trade School.



STATISTICS AND FIGURES

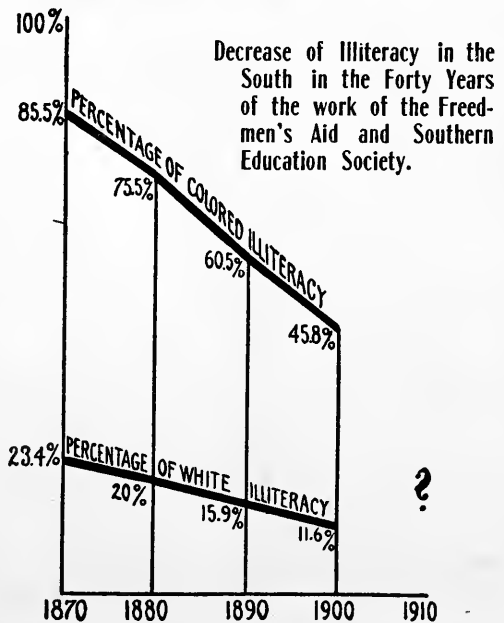
of the more than a million white illiterates in this territory.

Of What Use is Missionary Work in the South, unless we have competent missionaries? Why build churches, unless we can build a ministry and membership worthy of them? The work of this Society justifies and inspires every Methodist enterprise below Mason and Dixon's line. It is fundamental to the entire Missionary program.

Who Will Do This Work, if we neglect it? Our Methodism is called to the kingdom for such a time as this, and God has given her credentials in a vital message, a complete Gospel, an all-embracing doctrine of brotherhood, an invigorating energy, and overflowing wealth.

No Students Anywhere know more about the joys of working their way through school than do ours. They buy their education with sweat of brow and brain, with sacrifices innumerable, with courage unquenchable, with labor untiring. They will not waste that which they have so hardly won.

until the morning of a new day shall break
 arise with healing in His wings.



C.—Why does this Society concern itself with educational work among both races?

R.—Because the two races in the South are interdependent, and the chiefest foe of both is ignorance, with its resulting prejudice, hatred and strife. The safety, not to say the prosperity and happiness, of each race depends, above everything else, on the fully-rounded Christian education of the other.

C.—Is there any real hope for permanent success in this work?

R.—Let the results of forty years' work make answer. The South is belated, but not degenerate. Both races reached by our schools are rich in promise. Its white people are of purest American stock—the stock from which Lincoln sprang. They are Protestants and patriots. Over one hundred and forty thousand men from the mountains sprang to the defense of the Union. Behind its black people are from five to ten generations of American-born ancestry. In the single generation since slavery, they have clearly demonstrated their eagerness and capacity for education and the higher life.

III.—The Task

Congregation—What Is the Nature of the Work Done by the Society?

Response—Its chief purpose is to *uplift by Christian education*. It knows no short-cut to enlightenment, either for Dixie or for any other section. It believes in the threefold education of hand and head and heart. It believes that the best place for providing this education is the Christian school. No other institution can be so well equipped as the Christian school for the solving of the two great problems—illiteracy and the race problem.

C.—What Are the Society's Methods?

R.—It begins with its students where it finds them. It must provide education at a cost much below its real value. This it does so effectively that it is possible for a student to go through every grade from the kindergarten to the professional school. And at every point there is industrial training, and the training of the religious nature, as well as the culture of the mind.

C.—What Sort of Equipment Has the Society for this Large Work?

R.—The map and illustrations on another page show something of the Society's plant. These forty-four schools have grown from pitifully meager beginnings, and, though they are yet far too small for the work that might be done, they do a marvelous service on slender resources. A comparison with several great Methodist institutions in the North will illustrate this fact. (See Chart No. 1 on page 5.)

C.—What Branches of Instruction are Provided?

R.—The Society has several universities, centers of general culture, with schools of normal training, theology, medicine, pharmacy, dentistry, law, mechanical engineering, nurse-training, and a great variety of industrial work. Other schools do less extensive, but equally thorough work. In all these there are maintained ten colleges, twelve academies, and three theological and medical schools among the black people, and two universities and seventeen academies among the mountain white people.

C.—Is the Industrial Work of any Special Value?

R.—It is of highest usefulness. The Society does not believe in limiting its training, either for its black or its white pupils, to the making of skilled mechanics and domestic workers. But it does give industrial education its rightfully high place. This emphasis on manual training began thirty years ago, long before that work had been generally taken up by other institutions. Now there are, at Claffin, Morristown, Clark, Rust, Wiley, and Gilbert, thirty-two departments of industrial education. Even the academies offer courses of manual training. A great proportion of the Society's graduates stick to their teaching, their trades, and occupations in after life.

C.—How are the people of the South showing Their Appreciation of the Society's Work?

R.—The sixteen Southern States have less wealth than any other section. The people, though rich in purpose and in love, are poor in pocket. Last year the white Conferences of our Church, few in number and small in membership, gave to this work over \$3,300. They gave \$4,323 to the work of Church Extension, and over \$32,000 to Missions, besides supporting all the general work of their Churches. These figures do not include the Baltimore, West Virginia, St. Louis, and Wilmington Conferences.

The colored Conferences gave to this Society's work more than \$19,000, to Church Extension over \$5,000, and to Missions \$25,000. All told, the Methodists of this needy field gave more than \$100,000 for the work of the kingdom of Christ in direct benevolent gifts.

In the schools themselves the students, out of their ofttime bitter poverty, gave in tuition and room-rent almost dollar for dollar of the entire amount of the appropriations made by this Society for teachers.

IV.—The Gains of Yesterday—The Need of To-day

Congregation—What are the Results of the Forty Years' Work of the Society?

Response—Many of the results can not be put into figures. The Society has been a great civilizing and Christianizing agency during the dark days of the South's history. It has had a large share in saving the South from social and industrial chaos. The new South owes a greater debt to this Society than can ever be computed.

The accompanying chart (No. 2, on page 5) shows how the illiteracy of the South is being gradually, and, under the circumstances, rapidly overcome. There are some figures available which hint at the *story of the forty years*.

For example:

Teachers sent out,	12,000
Preachers sent out,	3,500
Physicians graduated,	825
Trained mechanics sent out,	250
Trained nurses sent out,	100
Conversions in the schools,	15,500

Last year the record stood:

Students in the schools,	11,560
Teachers in the schools,	614
Industrial students last year,	2,963

C.—What effects are being seen among the Negroes?

R.—A new moral life has been developed among them. The purity of the home and social life, and a higher regard for the sanctity of the marriage vow, are important evidences of permanent growth. Industry and thrift in the purchase of homes and farms are also evident. Much still remains to be done; but the progress of the race has been so marked that there is no comparison between yesterday and to-day. Our graduates and students have carried the gospel of education, morality, and industry into the heart of the black belt whenever they have gone to teach even a three months' school. They have thus reached hundreds of thousands of their own people, where the Society's schools reach directly only a few thousand.

C.—Are the white people of the South equally responsive?

R.—Yes. The mountaineers are awakening from their age-long slumber. A new spirit is astir in the hills. The young people are eager for learning. Their progress is very marked. Our trained teachers are reaching people in their isolation. This purest-white blood of the land is already making a new civilization and providing new leaders and cleansing its native soil from old evils and from ancient prejudice. Yet even now, while the per cent of illiteracy among children of foreign-born parents in the nation is only two per cent, that among these Anglo-Saxons of the mountains of the Central South is 13.4 per cent, and in the Nation, 5.9 per cent.

C.—What is the present need of the work?

R.—Larger resources of every kind. The present equipment is inadequate for the 11,560 students crowded into our schools. Openings for enlargement and advance can not be entered. Schools are asking to be adopted by the Society, but it dare not assume any new responsibilities. Then there is a debt, not due to extravagant methods, but compelled by the very success of the work. The Society has reduced economy to a fine art: all its dollars do double duty; its teachers are working on mere fractions of the salaries paid for like work in the North and in the foreign mission field, and yet there arises, on every side, the insistent appeal of the increasing multitudes who are no longer content to sit in darkness.

C.—What can we do to meet this need?

R.—Much, every way. This is the Fortieth Anniversary of the Freedmen's Aid and Southern Education Society. If it could have on this day a birthday gift, say a *penny a year for each of the forty years* from everybody except from those who can give a *dime or a dollar for each year*, one immediate and thrilling victory would result: *the debt would disappear*. That out of the way, every officer, every school, every student would feel the thrill of a new infilling of power.

What a mighty uplift it would be! And is it an unreasonable hope? If the Nation's flag is to continue "the flag of the free," we must "scatter each cloud that dims but a star." Give this Society the gift it deserves and needs to-day, and by so much you will scatter the cloud of ignorance and inefficiency that now dims the brightness of sixteen of the fairest stars that adorn the Flag of the Free!

Annual Offering for the Freedmen's Aid and Southern Education Society:

Offices 222 West Fourth Street, CINCINNATI, O.

Address correspondence to Corresponding Secretary, M. C. B. Mason, D. D.

FLAG OF THE FREE

R. WAGNER.

1. Flag of the free, Fair-est to see! Borne thro' the strife and the thun-der of war;
 2. Flag of the brave, Long may it wave! Cho - sen of God, while His might we a - dore, In

Fine.

Ban - ner so bright With star - ry light, Float ev - er proud - ly from moun - tain to shore.
 lib - er - ty's van For manhood of man, Sym - bol of right thro' the years passing o'er.

D.S. While thro' the sky Loud rings the cry, Un - ion and Lib - er - ty! One ev - er - more!

D.S.

Em - blem of freedom, Hope to the slave, Spread thy fair folds but to shield and to save,
 Pride of our coun - try, Hon - or'd a - far, Scat - ter each cloud that would darken a star,

BATTLE HYMN OF THE REPUBLIC

1. Mine eyes have seen the glo - ry of the com - ing of the Lord; He is
 2. He has sound - ed forth the trum - pet that shall nev - er call re - treat; He is
 3. In the beau - ty of the lil - ies Christ was born a - cross the sea, With a

tramp - ing out the vint - age where the grapes of wrath are stored; He hath
 sift - ing out the hearts of men be - fore the judg - ment seat: O, be
 glo - ry in His bo - som that trans - fig - ures you and me; As He

loosed the fate - ful light - ning of His ter - ri - ble quick sword: His truth is marching on.
 swift, my soul, to an - swer Him! be ju - bi - lant, my feet: Our God is marching on.
 died to make men ho - ly, let us die to make men free, While God is marching on.

CHORUS.

Glo - ry, glo - ry, hal - le - lu - jah! Glo - ry, glo - ry, hal - le - lu - jah!

Glo - ry, glo - ry, hal - le - lu - jah! His truth is march - ing on.

FORM OF BEQUEST.

While this work is on your mind, plan to build your life and substance into God's kingdom, in the saving of America, by a clause in your will in the interest of this Society.

*"I give and bequeath to the Freedmen's Aid and Southern Education Society, of the Methodist Episcopal Church, a corporation under the laws of the State of Ohio, the sum of \$.....
 The receipt of the Treasurer thereof, shall be a sufficient discharge to my executors for the same."*

Write the Secretaries concerning plan of Annuity Certificates.